THE THEATER OF FINE DEVICES,

containing an hundred morall Emblemes.

First penned in French by Guillaume de la Perriere, *and translated into English by*

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TO THE HIGH AND MIGHTY PRINCESSE,

Ladie Marguerite of France, Queene of *Nauarre, and the onely ſiſter of the moſt Chriſtian King of France.*

Seneca the Philoſopher (to whome without controuerſie, the learned among the Latines gaue the preheminence for morall Philoſophie) ſaith in fewe words, but full of ſubſtance, that Fortune is neuer at reſt; and further, that ſhe vſeth not to giue ioy without ſadneſſe, ſweete without ſowre, reſt without labour, honour without enuie, and generally no felicitie vvithout his contrary: the vvhich novv I perceiue to be verified in my ſelfe. For vvhereas ſhee hath giuen me occaſion of ioy

in offering mee an oportunity to ſhew my dutifull reuerence to your royall Maieſtie, and alſo to our famous Citie, by your happy approach thither: thereby ſhe hath made me ſad and melancholious, in that ſhe hath ſo much haſtened your ſaid coming, that I had not the leiſure to prepare and file theſe hundred morall Emblemes, accompanied with an hundred ſtaues of verſes, expoſitors of the ſame: the which in their firſt inuention (ſuch as they are) I dedicate to your moſt excellent Maieſtie. But that your Maieſtie may not blame me, in that (following the errour of the Gentiles and Ethnickes) I attribute to Fortune that which (as a Chriſtian writing to a Chriſtian Princeſſe) I ought to attribute to Gods prouidence: I ſay therefore, that your ſaid happy comming depẽded not any whit vpon fortune, but (euen as do all other humane actions) onely vpon Gods prouidence, who (as it is neceſſary to beleeue) doth all things for the beſt: and that conſequently your ſayd coming hath not bene to me haſtie, but for the beſt. Wherefore conſidering

ſidering the precedent with my ſelfe, I do preſume humbly to preſent vnto your Maieſtie my ſaid Emblemes, although they haue attained but to halfe the number that I intended; beſeeching your Maieſtie to receiue them (ſuch as they are) according to your accuſtomed benignitie, and that with ſo good a will as they are by me your poore ſeruant offered and preſented. Moreouer (Madame) it is not onely in our time that Emblemes are in account and ſingular regard, but it hath bene of ancient times and almoſt from the beginning of the world: for the Egyptians (which thinke themſelues to be the the firſt people of the world) before the vſe of letters, wrote by figures & images, as well of men, beaſts, fowles, and fiſhes, as of ſerpents, thereby expreſſing their intentions, as is written by moſt ancient authors, *Chæremon*, *Orus*, *Apollo*, and the like, which haue laboured diligently and curiouſly to expound the ſaide hieroglyphicall figures: whereof likewiſe *Lucan* maketh mention in his *Pharſalie*, and *Polyphile* the author of the

Moderns, in the deſcription of his dreame, *Clius Rhodiginus* in his commentaries of the ancient readings. *Alciat* hath likewiſe in our time ſet out certaine Emblemes, and adorned them with Latine verſes. And I (imitating theſe aboueſaid) eſteem the time wel beſtowed, which I employed in the deuiſing & beautifying of theſe ſaide Emblemes: and I ſhall think my ſelfe moſt happy, if the reading herof may yeeld you any honeſt recreation: praying God (moſt noble Princeſſe) that he will ſend you long life and euerlaſting happineſſe.

Your humble ſeruant,
Guillaume de la Perriere.

To the Reader.

THe more (gentle Reader) the conceipt is pierced with the ſubſtance and life of that which anie way is obiected, the more wee endeuour to embrace or eſchue the good or euill the obiect or ſubiect propoſeth. So that where oftentimes feeling and effectuall words, though neuer ſo ſenſible, do paſſe the Reader without due conſideratiõ, pictures that eſpecially are diſcerned by the ſenſe, are ſuch helps to the weaknes of cõmon vnderſtandings, that they make words as it were

deedes, and ſet the whole ſubſtance of that which is offered, before the ſight and conceipt of the Reader. Therefore for inſtruction ſake is his labour worthilie beſtowed, that vndertooke and accompliſhed the Tranſlation of this booke: containing precepts and rebukes to our behauiours.

Wherein if the verſe be any thing obſcure, the Impreſes or pictures make it more liuely, and in a manner actuall. For the credite and acceptation of it, let the eſtimation which it had in the French ſuffiſe to grace and commend it Engliſhed: being dedicated vnto the Queene of Nauarre, whoſe dignity ſhould not haue bene preſented with a worke of any ſmall value. Which ſuppoſitions and authorities though they make it nothing the better, yet ſerue they verie worthily to moue thy deſire to the triall of the Contents, both by ſeeing and reading them. Wherein let not the common conceipts of the world withdrawe thy minde, which hateth anything that is bitter, to their flattering delightes: but mooued with thine owne profite,

and

To the Reader.

and helpe of thy better part, requite the Translatours paines in reading and obſeruing, and thou ſhalt double his deſerts in thine owne profite.

EMBLEME L.

According to the time forepaſt,
Be wiſely warned at the laſt.

Ianus is figur'd with a double face,
To note at once the time to come and paſt.
So ſhould the wiſe obſerue the paſſed ſpace,
As they may well foreſee a chance at laſt,
And with ſuch prouidence direct this race,
That in their thoughts both times be euer plaſte:
Embracing vertue then in euery thing,
Themſelues to reſt and quiet peace ſhall bring

Ven'ry

EMBLEME II.

Ven'rie and drinke do now and then
Beſot ſome of the wiſeſt men.

We reade when *Bacchus* faire dame *Venus* met,
They two together walked forth in chaſe,
Forthwith their engines and their ſnares they ſet.
T'intrap the next that ſhould come in the place:
And ſtraight *Minerua* taken in the net,
Was holden priſoner in a wofull caſe.
By which is ſhewne, as we may plaine perceiue
That wine and women wiſeſt folke deceiue.

EMBLEME III.

Who doth preſume aboue his ſtate,
Doth ſtill incurre the greater hate.

Thou that in Court doeſt ſpend thy merry daies,
Sport not with Princes, if that thou be wiſe:
For he that with his owne ſuperiour playes,
Shall finde great perils thereof to ariſe.
Meddle with thy match, the antiēt prouerbe ſaies
On equall play-fellowes no danger lyes.
He that preſumes to ſhaue the Lyons skin,
Full little knowes what danger he is in.

In

EMBLEME IIII.

In pleaſures vaine no time beſtow,
Leſt it procure your ouerthrow.

The Flie ſo often to the milke pan vſeth,
That in ſweete milke at laſt her death ſhe taketh:
The foole delights in pleaſures that he chuſeth,
So long vntill his ruine he awaketh.
But happie he, who ſo in time refuſeth,
And all vaine fancies vtterly forſaketh. (ction,
Such one with heed, and graue & good inſtru-
Doth wiſely ſhun his perill and deſtruction.

One bird in hand is better farre,
Then three which in the hedges are.

Who doth expect the bals vncertaine bound,
And quite permit the certaine flight go by,
A player bad at tennis he is found,
And gets but seldome any good thereby.
So some neglect the true and perfect ground,
And for vaine hope do wander quite awry:
That with fond enterprises and vaine glory.
With diuers troubles haue thēselues made sory

Most

EMBLEME VI.

Moſt men do vſe ſome colour'd ſhift.
For to conceal their craftie drift.

Masks will be more hereafter in requeſt,
And grow more deare than they did heretofore:
They ſeru'd then onely but in play and ieſt,
For merriment, and to no purpoſe more:
Now be they vſde in earneſt of the beſt,
And of ſuch Maskers there abound ſuch ſtore,
That you ſhall finde but few in any place,
That carrie not ſometimes a double face.

EMBLEME VII.

He that doth loue to liue at eaſe,
An angry man muſt not diſpleaſe.

Who will with ſword be foding of the fire,
Muſt looke to haue the ſparks flie in his face:
They that delight with ſpeech as ſharpe as brire
To choler others with an humour baſe,
Vnlooked for perhaps ſhall finde retire,
Wordes or elſe deeds, vnto their owne diſgrace.
He that will ſtirre the angry man thats ſtill,
Aſſure himſelfe, his hands ſhall quickly fill.

EMBLEME VIII.

It were a fooliſh ſenſleſſe part,
With griefe and care to eate thy heart.

The wiſe *Pythagoras* hath euer taught,
Man ſhould not eat vp his owne proper heart,
Nor as a ſtranger to himſelfe be brought
To waſte his life with ſorrow and with ſmart;
But ſo himſelfe to temper ſtill he ought,
That woes and cares may vaniſh from each part:
Sith nothing hinders more a mans wel-fare,
Then lingring ſorrow, heauineſſe and care.

EMBLEME IX.

There be ſome fooles the cords do ſpin,
Wherein themſelues be netted in.

Who ſtriues to ſet a narrow ring and ſtraight
Vpon his finger, which too groſſe he finds,
Like to the foole that bytes at eu'ry bayt,
Himſelfe with his owne folly often binds.
While for felicity ſome thinke they wait,
They fall in bondages of diuerſe kinds:
But wiſe men vſe their fortitude to ſhunne
Such ſeruitudes as fooles into doe runne.

EMBLEME X.

Vse iuſtice ſtill with due regard,
Reſpect no perſon nor reward.

The Prouerb ſaith, a man muſt neuer paſſe
Nor peize his ballance with vnequall weights;
As once in Rome a happie cuſtome was,
Where equity maintained without ſleights,
And iuſtice was the Monarks looking glaſſe,
Till auarice poſſeſſed their conceits:
Then ciuill diſcord ſet their hearts at warre,
And cauſed each man his owne good to marre.

EMBLEME XI.

Try well thy friend before thou truſt,
Leſt he do leaue thee in the duſt.

Ioin hands with none, nor make of him thy friend
Whom firſt thou haſt not proued well and tride:
His faith may fleete and faile thee in the end,
Whoſe bad conditions were not firſt deſcryde.
Know well his life and manners ere thou lend
Or giue him truſt, if truſt in him abide:
For he that makes a friend of euery ſtranger,
Diſcards him not againe without ſome danger.

No

EMBLEME XII.

Nothing can temper yong mens rage,
Till they be tanned with old age.

Youth is too hote, and voyd of care and dread;
The aged cold, and full of doubts and feares:
Youth casts no dangers in his hastie head,
Where age with foresight warily forbeares.
Youth into needlesse quarrels soone is led,
Till of the markes of his owne rod he weares:
And then he learns to change the course he run,
Whē he hath seen & known what age hath dun.

EMBLEME XIII.

Vnhappie be ſome that be wiſe,
And fooles ſometime to honor riſe.

In Theſſalie their Aſſes there be kept
With ſpeciall care, faire, plumbe, ſmooth, fat & ful,
Their mangers fild, their ſtables cleanly ſwept,
Though they be groſſe, & thogh their pace be dul
So many times ſots haue to honour leapt,
When wiſer men haue had a colder pull.
If Aſſes haue ſuch lucke, what ſhould I ſay?
Let ſchollers burn their books, and go to play.

In

EMBLEME XIIII.

In friends this difference ſole is tryde,
True friends ſtand faſt, the fained ſlyde.

False faith is ouer-peiſd with ſmalleſt weight,
The ballance yeelds vnto the lighteſt fether:
The fained gueſt will quickly change conceit,
And in a trice will hither turne and thither.
But the ſound friend will neuer ſound retreit,
Nor ſtoope his ſailes for any force of weather,
But conſtantly his friendſhip ſtil doth laſt,
And ſhine the clearer in the bitter blaſt.

EMBLEME XV.

He that in fineneſſe would excell,
Oft marres the worke before was well.

The Painter that with curious hand and eye,
Is ouer-mending euery little line,
With to much cunning bringeth all awrye,
And marres the worke that was before more fine.
So ſome there be thinking to ſoare ſo high,
With piercing inſearch of things moſt diuine,
That fall ſo far from knowing that they ſought,
They do not know thēſelues ſo as they ought.

Search

EMBLEME. XVI.

Search for ſtrange monſters farre or wide,
None like the woman wants her guide.

Great monſters mentioned are in ſtories found,
As was *Chymera* of a ſhape moſt wondrous,
Girion, *Pithon*, *Cerb'rus* that hel-hound,
Hydra, *Meduſa*, with their heads moſt hideous,
Satyres and Centaures; all theſe ſame were found
In bodies ſtrange, deformed and prodigious:
Yet none more maruellous in ſtories read,
Then is a woman if ſhe want a head.

EMBLEME XVII.

They that want knowledge, do despise
The vertues honoured of the wise.

The dirty Swine delights more in the mire,
Then in ſweete balmes that are of coſtly price.
Some men likewiſe there be, that do deſire,
Rather then vertue for to follow vice.
The blockiſh idiots learning none require,
But hate euen thoſe that are by nature wiſe:
And hoggiſh fooles at learning will repine,
So long as puddle ſhall delight the ſwine.

Within

EMBLEME XVIII.

Within this picture are displaid,
The beauties of a woman stayd.

This picture here doth liuely represent
The beauties that may best make women proud;
First by the Torteſſe at her feete is meant,
She muſt not gad, but learne at home to ſhrowd;
Her finger to her lip is vpward bent,
To ſignifie ſhe ſhould not be too lowd:
The key doth note, ſhe muſt haue care to guide
The goods her husbād doth with pain prouide.

EMBLEME XIX.

No man reapes the pleaſant graine,
But with trauell and with paine.

Out of the thornie and the pricking ſtem,
Riſeth the dainty, ſweetly ſmelling roſe:
Labour and care all pleaſures do inhem,
And all the wayes of profit do forecloſe.
Who ſeekes of knowledg the moſt precious gem,
Muſt ouer-toſſe full many a wearie gloſe;
And through ſuch prickles he that roſe ſhal gain
That many ſeekes, and very few attaine,

EMBLEME XX.

They that follow fortunes guiding,
Blindly fall with often sliding.

You blinded folkes by Fortune set on hye,
Consider she is darke as well as ye,
And if your guide do want the light of eye,
You needs must fall, it can none other be.
When blind do leade the blind, they both do lye
In ditch, the Prouerbe saith, and we do see:
And those that trust to fortunes turning wheele,
Whē they feare least, their fall shall soonest feele.

EMBLEME XXI.

An hypocrite is noted ſtill,
By ſpeaking faire, and doing ill.

Who beares a ſword with honie ouer-ſpread,
May well be tearmed as an hypocrite,
That hides the doings of his craftie head,
With ſhew of ſweetnes yeelding falſe delight;
Nath'leſſe at laſt he is diſcouered,
When wiſedome brings his ſubtilties to light,
And though his ſword be ſharp, & cut & prick,
A little Bee ſhall ſting him to the quicke.

EMBLEME XXII.

A Prince can haue no better part,
Then Foxes wit and Lions heart.

The Lyon is of nature ſtout and ſtrong,
Of courage bold, whoſe fiercen s none can tame;
The craftie Foxe all other beaſts among,
For ſubtill policies doth beare the nam .
So to that Prince thoſe gifts do chiefe belong,
That here on earth would purchaſe endles fame:
He like theſe two muſt frame his manners fit,
For ſtrength a Lion, and a Foxe for wit.

EMBLEME XXIII.

No man his minde ſhould euer ſet,
To hope for that he cannot get.

Oft time when fiſhers plucke their nets to land,
And make great boaſt what fiſhes they ſhall get,
By hap a Scorpion being there at hand,
Comes vp alone incloſed in the net.
So in conceit ſome haue great wonders ſcand,
That durſt preſume ſtrong *Hercules* to threat:
But when they come to triall and to proofe,
Themſelues are thoſe will ſtand moſt far aloofe.

All

EMBLEME XXIIII.

All things out of order runne,
That are without decorum *done.*

A gold ring ſet on ſnout of filthy ſwine,
Great weapons worne by infants yong & greene.
The Rogue to brag and boaſt him with the fine,
The fooliſh Aſſe that wiſe himſelfe doth weene:
All theſe to order vtterly repine,
And euermore to diſagree are ſeene.
To keepe *decorum* this good precept hold,
Giue draffe to ſwine, to men the rings of gold.

EMBLEME XXV.

No toile can laſt without his reſt,
In euery thing the meane is beſt.

The bow that's drawn with ouer hardy ſtrength,
Is found more weake then it was felt before.
By which we learne, we hurt our ſelues at length,
The while we labour dayly more and more.
For ſloth corrupts & duls our might & ſtrength;
But too much toyling breeds a greater ſore,
Conſuming courage ſo beyond all meaſure,
It reaues the body of his chiefeſt treaſure.

EMBLEME XXVI.

It is not good in peace or warre,
To presse thine enemie too farre.

Beware of quarrels with the desp'rat men,
That feare not death, nor weigh anothers life:
Good conquerors will giue place now and then
To those are vanquished in warlike strife,
And let them flie without pursuing; when
Perhaps they would else turne on them as rife,
As did the Andebats in desp'rat wise,
Run on their enemies with hooded eyes.

EMBLEME XXVII.

When death doth call vs at the doore,
What odds betwixt the Prince and poore?

Eu'n as the king, the whilſt we play at Cheſſe,
The other men in his ſubiection be,
Vntill the mate be giuen without redreſſe,
And then the king but like the reſt we ſee;
And ſuffers with the little pawnes no leſſe,
Then if they had no difference in degree.
So high and low, when pleaſeth death to ſtrike,
The Prince, the poore, are laid in graues alike.

Fortunes

EMBLEME XXVIII.

Fortunes blaſts cannot preuaile,
To ouerthrow dame Vertues ſaile.

As doth the Torteſſe neither feare nor feele
The idle ſtinging of the buſie Bee;
For why his ſhell welnigh as hard as ſteele,
Keepes him as ſafe within as ſafe may be:
Eu'n ſo though Fortune on her wan'ring wheele,
Turne vp and downe ſome men of high degree,
Yet may a man with wiſedome ſo prouide,
To ſtand ſo ſure, ſhe ſhall not make him ſlide.

EMBLEME XXIX.

We ſee it fall out now and then,
The worſer lucke the wiſer men.

We ſee how Fortune ſooner doth prouide
For Robin Good-fellow and th'idle mate,
Than ſuch as greater labours do abide,
Whoſe good deſert ſhe euermore doth hate:
In ſleepers nets ſhe powreth all her pride,
To painfull perſons ſhe is ſtill vngrate:
She hunts about to make her beſt prouiſion,
For fooles and dolts, & men of baſe condition.

There

EMBLEME XXX.

There is no ſweet within our powre,
That is not ſauced with ſome ſowre.

They hurt their hand ſometime that hope to gain,
And plucke the roſe from off the prickling tree;
For why, no pleaſure is without ſome paine,
The good and bad together mingled be:
Faire weather waxeth ſometime foule againe,
And after foule faire weather oft we ſee.
Wiſe men may note by gath'ring of this flowre,
None reaps the ſweet but he muſt taſt the ſoure.

EMBLEME XXXI.

Men ſhould beware and take great heed,
To hazard friends without great need.

Who ſtrikes the anuill rudely with his blade,
May hap to breake it with too little heed:
So he that vſeth as a common trade,
To preſſe his friend with too too much indeed,
May chance to finde his curt'ſie then to fade,
When of the ſame he ſtands in greateſt need.
Thus much this Embleme in effect pretends,
That ouer boldnes makes vs leeſe our friends.

Great

EMBLEME XXXII.

Great perſons ſhould not with their might,
Oppreſſe the poorer, though they might.

Who notes the noble bird that doth command,
All feathered fowles ſubiected to the skies,
And hath the Eagles princely nature ſcand,
Which doth diſdaine to litigate with flies;
Hereby may weigh and wiſely vnderſtand,
In baſe contention little honour lies.
For he that ſtriueth with th'inferiour ſort,
Shall with diſhonour reape an ill report.

EMBLEME XXXIII.

Medàle not with thy ouer-match.
Leſt thou thereby moſt hurt do catch.

He that with razor thinks to cut the flint,
Doth vndertake a fooliſh fruitleſſe paine,
The tender edge making but little dint,
Is ſoone rebated with the rockie graine.
With mightie men twere better ſtrife to ſtint,
Than an vnequall quarrell to maintaine:
Leſt, as you ſee the razor with the ſtone,
The hurt fall all to you, and they haue none.

Some

EMBLEME. XXXIIII.

Some that in knowledge diue moſt deepe,
Know leaſt from hurt themſelues to keepe.

The Nightingale hath ſuch a daintie note,
No other bird the harmonie can mend;
Sometimes to ſing ſhe ſtraineth ſo her throte,
That therewithall her ſong and life doth end.
Eu'n ſo likewiſe ſome ſtudents do ſo dote,
When others do their proſe and verſe commend,
That to attaine vnto more perfect skill,
With ſtudying too hard themſelues they kill.

EMBLEME XXXV.

The way to pleaſure is ſo plaine,
To tread the paths few can refraine.

A labyrinth is framed with ſuch art,
The outmoſt entrance is both plaine and wide:
But being entred, you ſhall finde each part,
With ſuch odde crooked turnes on euery ſide,
And blind by-waies, you ſhall not for your heart
Come out againe without a perfect guide.
So to vaine pleaſures it is eaſe to go,
But to returne againe it is not ſo.

Its

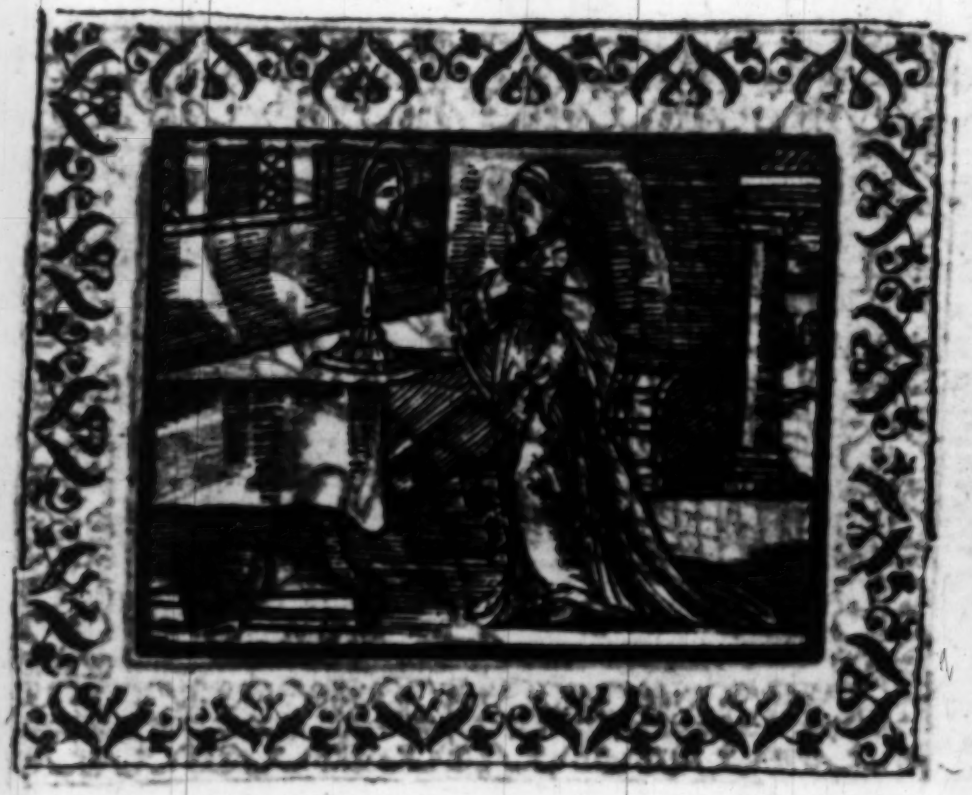
EMBLEME XXXVI.

It's hard to change an old abuſe,
Wherein the heart hath taken vſe.

Who thinks to change abuſes waxen old,
Is foule deceiued in his inward mind:
For they do rather grow more manifold,
And ſtill ingender and increaſe their kind.
It were a fooliſh thing to heare it told,
That in a net a man hath caught the wind:
For thats impoſſible to bring to paſſe,
And ſo is this, both now and euer was.

EMBLEME XXXVII.

Herein the chiefeſt cauſe is taught
For which the glaſſes firſt were wrought.



A woman ſhould, and may well without pride,
Looke in a looking glaſſe; and if ſhe find
That ſhe is faire, then muſt ſhe ſo prouide
To ſute that beautie with ſo faire a mind.
If ſhe be blacke, then that defaule to hide
With inward beautie of another kind.
If women would do ſo, they were but aſſes
That ſhould diſlike the vſe of looking-glaſſes.

Patience

EMBLEME XXXVIII.

Patience brings the minde to reſt,
And helps all troubles to digeſt.

The bird in cage reſtraind from libertie,
For all her bondage ceaſſeth not to ſing.
But in the midſt of all captiuitie,
With ſongs ſome cõfort ſhe her ſelfe doth bring.
So when as men do ſtand in ieopardie,
And feele that ſorrowes do their ſenſes ſting,
Yet muſt they ſtriue to put all cares away,
And make themſelues as merry as they may.

EMBLEME XXXIX.

To be a ſoldier good indeed,
Muſt of a Captaine good proceed.

Suppoſe a heard of Buckes ſhould go to warre,
And by a luſty Lyon they were led:
On th'other ſide, if that a Bucke compare
To beare the ſtandard as the Lyons head;
That onely Lyons force ſurpaſſeth farre, (bred.
With thoſe his Bucks, whoſe courage he hath
So valiant leaders cauſe faint cowards fight,
A coward Captaine mars the ſoldiers might.

Let

EMBLEME XL.

Let honeſt truth be ſhield and guard,
For hanging is the theeues reward.

When as ſtrong theeues get offices in hand,
And care not what by wrong they ſcrape and pul,
The King doth winke, and will not vnderſtand:
But when he ſees that they do once waxe full,
He is content their dealing ſhall be ſcand,
And their authority to diſanull.
When ſwelling ſponge is cruſht, it doth reſtore
And yeeld the liquor it had drawne before.

EMBLEME XLI.

From one t' another taunts do go,
As doth a ball toſt too and fro.

The ball flies backe to him that firſt did ſtrike,
In as great haſte, with like great force of arme:
So words for words, and blowes for blowes alike
Men ſhall receiue, wher they bring good or harm.
As merchats rith great wealth that ſcrape & pike,
Whereby they ſit at eaſe and lye full warme,
Giue ownce for ownce, and like for like again:
So for one mocke another ſtill we gaine.

Simplicity

EMBLEME XLII.

Simplicitie is of ſmall price,
And eu'n reputed for a vice.

In Princes courts we ſee it ſo fals out,
The mildeſt perſons are of leaſt account:
Such as be proud, are called braue men and ſtout,
Whoſe lofty lookes do other men ſurmount;
They that can cog and foiſt with all the route,
Are ſtill in priſe, and do moſt praiſe amount.
The ſimple man is like (as in theſe ſhapes)
A ſilly Aſſe amongſt a ſort of Apes.

EMBLEME XLIII.

When one meane failes, then by and by,
Another meane we ought to try.

When winds do ſtifly beate againſt the ſaile,
Yet Galleys may by the maine force of ore,
So much againſt the ſpite of winds preuaile,
To come with ſafety to the merry ſhore.
What if one meane or purpoſe hap to faile,
Is that a reaſon we ſhould trie no more? (good:
This will not ſerue, what though? that may be
Is there no way but one vnto the wood?

When

EMBLEME XLIIII.

When warres and troubles moſt mol-ſt,
The wicked perſons proſper beſt.

To fiſh for Eeles, they ſay that haue the skill,
Beſt be the troubled waters and the muddie:
So they that take delight in doing ill,
To trouble firſt the ſtate is all their ſtudie;
Then can they beſt compaſſe their wicked will,
And get moſt profit when the times be bloudy.
Iuſtice in force, peaceable times and quiet
Fits not their fiſhing, nor can ſerue their diet.

EMBLEME XLV.

Beware of fained flattering ſhowes,
For none are worſe then friendly foes.

Falſe flatterers are worſe then greedie crowes:
Crowes onely feed on things that we reiect,
The flatterers do oft deuowre thoſe,
That are aliue, when leaſt they do ſuſpect.
And when they make their faireſt gloſing ſhoes,
And ſeeme moſt ſoundly friendſhip to affect,
Then ſuddenly, and ere a man is ware,
He is beguil'd and falleth in their ſnare.

The

EMBLEME XLVI.

The learned liue but poore and bare,
When fooles be rich and better fare.

Who giues an aſſe the bone, a dog the hay,
May well be thought an vnwiſe man I trow:
Yet ſuch diſorder waxeth now aday,
Men care not how their gifts they do beſtow.
Fooles are ſet vp in offices moſt gay,
The wiſer men come downe and ſit below.
And now affection reaſon ſo doth ſmother,
Men giue to one what doth belong t'another.

EMBLEME XLVII.

The child procures his parents ruth,
That is not chastis'd in his youth.

The Ape embracing of her yong one hard,
Sometimes doth kill it with her being kind.
So many parents have their children mard,
When with fond love and with affection blind,
They cannot chastise them with due regard,
That in their childhood be not well inclin'd.
For when they be growne vp to state of men,
They are past mending and correcting then.

Dis-

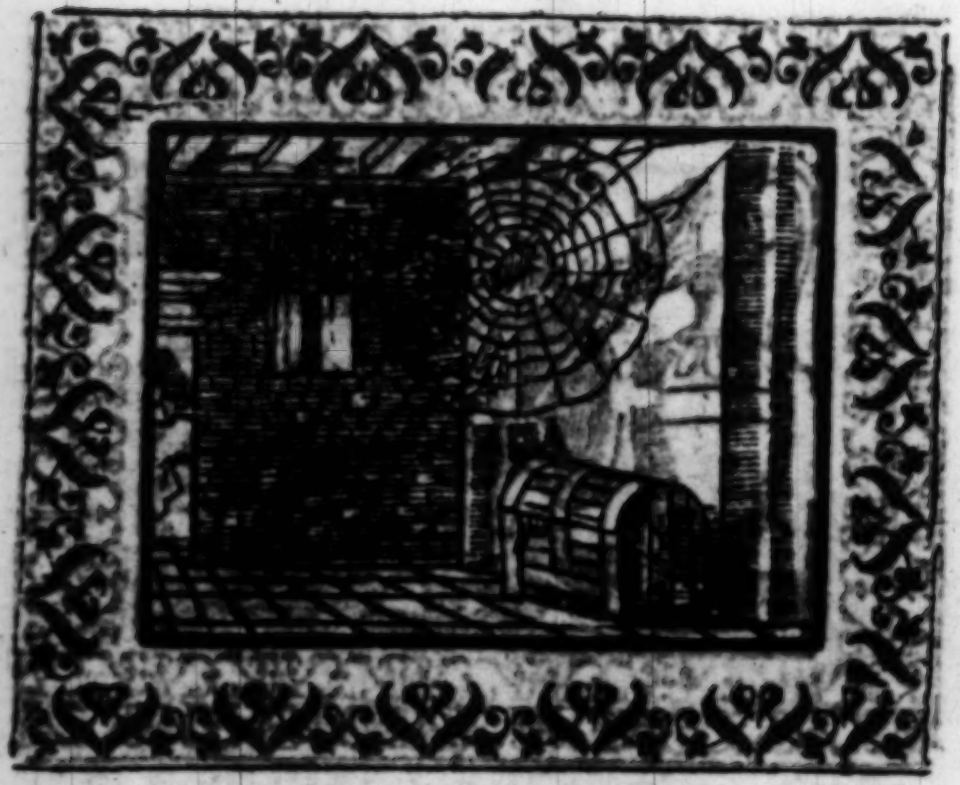
EMBLEME XLVIII.

Diſguiſed things may ſeeme moſt ſtrange,
But nature ſeeld is ſeene to change.

Bacchus cannot himſelfe ſo well diſguiſe,
By clapping on his backe a Lyons skin,
But that his flagon and his bolle deſcries,
It is no *Hercules* that is within.
So though a foole haue ſhew of being wiſe,
By hoarie head, or by a bearded chin:
Yet by his talke a man may quickly know,
Whether he be diſcreete indeed or no.

EMBLEME XLIX.

The rich men ſinne and feare no lawes,
When poore are puniſht for light cauſe.



The Spider with her web of rare invention,
Lies cloſe in waite to catch the ſilly flies;
But with the waſp ſhe dares not move contentiō,
Whoſe force the weakeneſſe of her web vnties.
So rich men now againſt all good intentiō, (lies.
Withſtād good laws, whoſe weight on poore mē
And like the waſp that rends the web in ſunder,
They rule thoſe laws that meaner mē are vnder

Malicious

EMBLEME L.

Malicious fooles worke moſt diſgrace,
When they are ſet in higheſt place.

Who giues him wine a feauer doth poſſeſſe,
Augmenteth more the patients preſent griefe:
Wine cauſeth heate, the feauer doth no leſſe,
Which needs muſt yeeld the ſick but ſmal reliefe.
Eu'n ſo that Prince doth little skill profeſſe,
That ſets a foole aloft in office chiefe,
Whereas his malice he may beſt reueale,
And do moſt hurt vnto the common weale.

EMBLEME LI.

After youth in travell ſpent,
Let age be with her home content.

The painfull Pilgrime in his later daies:
Without his leaning ſtaffe that cannot ſtand,
Forſaking wife and children goes his waies,
To ſeeke old relicks in a new found land;
Accounting it worth moſt eſpeciall praiſe,
To tell what iourneyes he hath tane in hand:
Whē he ſhould cut thoſe wings if he did well,
And like the Forteſſe keepe him in his ſhell.

With

EMBLEME LII.

With diligence we ought to wayt,
To flie the ſnares of falſe deceit.

The Eagle then laments her death too late,
When as the ſhaft hath pierced through her breſt,
Who was ſelfe cauſe of ſuch vnluckie fate,
By meanes the ſtem with her own quill was dreſt.
Some men to ill are ſo predeſtinate,
That though no hurt by others is profeſt,
They wrong theſelues by lack of taking heed,
And are chiefe cauſe of their owne euill ſpeed.

EMBLEME LIII.

The lines of Princes lewdly led,
About the world are ſooneſt ſpred.

Each little ſpot appeares more in the face,
Than any blemiſh in the corps beſide:
The face is plainly ſeene in euery place,
When clothes the carkaſſe ſecretly do hide.
By which we note, that in a Princes grace.
A fault ſeemes greater and is ſooner ſpide,
Than in ſome man of baſe and low degree:
As in fine cloth the brighteſt ſtaines we ſee.

The

EMBLEME LIIII.

The Prince that would beware of harme,
Muſt ſtop his eares to flatterers charme.

When the wiſe birder meaneth to intrap
The fooliſh birds within his craftie traine,
That he may get more of them at a clap,
With prettie pipe his voice he learnes to faine.
So flatterers do not diſplay the map
Of all their drifts in termes and ſpeeches plaine,
But with ſweet words they couer their deceit,
Leſt princes ſhould perceiue & ſhun their bait.

EMBLEME LV.

Wit can do with little paine,
That ſtrength alone cannot attaine.

A man by force and ſtrength cannot attaine,
That which by ſtaid diſcretion ſoone is wonne:
He that doth pull the taile with might and maine,
For all his force hath not ſo quickly done,
The other haire by haire with little paine,
In leſſer time a better threed hath ſponne.
Lo here the ods betweene the wiſe mans pauſe,
And haſtineſſe of fooliſh furious dawes.

More

EMBLEME LVI.

More die with ſurfet at their boord,
Then in the warres with dint of ſword.

The glut'nous Rau'n deuours the venomd Snake,
Which though at firſt ſeemes pleaſant to his taſte,
When he doth feele his gorge with poiſon ake,
He rues with death the meate he eat in haſte.
Hereby we note what heed we ought to take,
Leſt that we vſe exceſſe in our repaſt:
For gluttony doth more their deaths affoord,
Then mightie *Mars* with his two edged ſword.

EMBLEME. LVII.

He that is prowd-ſt of good hap,
Sorrow fals ſooneſt in his lap.

Iupiter, as the learned *Homer* writes,
Mingleth the good and bad in ſuch a ſort,
That men obtaine not pleaſures and delights,
Without ſome paine to waite vpon the ſport.
No man with labour wearieth ſo his ſprights,
But of ſome eaſe withall he may report:
Nor no man yet hath euer bene ſo glad,
But he hath had a time to be as ſad.

Vaine

EMBLEME LVIII

Vaine hope doth oft a man allure,
A needlesse bondage to endure.

Who so to bondage will himselfe submit,
And yet hath libertie to liue at will,
Is like a Lyon when he doth permit
A simple man with threed to hold him still.
Some are such fooles, that while in court they sit,
And waste their time and all their riches spill:
Yet will they stay, although they do not need,
And not escape whē they may break the threed.

EMBLEME LIX.

He that to thrift his mind would frame,
Muſt not delight to follow game.

It is no time to ſit ſtill then at play,
When as the houſe doth burne about our eares:
Who were in flames, and would not run away,
Were wondrous ſtout, or very void of feares.
But wiſedome bids vs ſhorten long delay,
And to preuent the cauſe of future teares:
Sith if too farre we ſuffer dangers rome,
Tis long againe ere they be ouercome.

EMBLEME LX.

A man of courage and of ſpright,
No fooliſh threatning can affright.

Who thinks to feare the Lyon with a maske,
May proue concluſions, but preuaile no whit:
For why, his force a ſtouter ſtrength doth aske,
Ere that his courage can be quaild with it.
So ſome we ſee do ſet their tongues to taske,
And with great words that run beyond their wit,
They thinke to conquer hardie men and ſtout,
That of vaine brags do neither dread nor doubt.

EMBLEME LXI.

The man whoſe conſcience is vnpure,
In his owne mind he is not ſure.

The wicked man whoſe faults are manifeſt,
Seemes like the Hare ſtill full of feare and dread?
He dares not ſleepe nor take his quiet reſt,
For doubt before ſome Iuſtice to be led.
The honeſt life who leades is better bleſt:
He euermore ſecure may keepe his bed,
The while the wicked ſtudie and deuiſe,
Like fearefull Hares to ſleepe with open eyes.

Where

EMBLEME LXII.

Where Cupid liſt to play the knaue,
He makes the Aſſe to brag and braue.

When Cupids ſtroke tickles the inward vaines,
Oh what a power he hath to change the mind!
He makes the niggard careleſſe of his gaines,
The clowne a Courtier, and the curriſh kind.
Briefly, his wondrous graces where he raignes,
In *Cymon* our of *Boccas* you may find;
The little lad his Lute can finger ſo,
Would make an Aſſe to turne vpon the toe.

EMBLEME LXIII.

It is a point of no ſmall cunning,
To catch Occaſion at her coming.

Behold Occaſion drawne before your eies,
As though ſhe ſtill were fleeting on her waies,
Which image ſo *Liſippus* did deuiſe,
With knife in hand to cut off long delayes.
Her locks before bids hold ere that ſhe flies,
Her wings do ſhew ſhe can abide no ſtaies:
And by her bald ſhe tels vs at the laſt,
There is no hold behind when ſhe is paſt.

The

EMBLEME. LXIIII.

The praiſe of beauty is but ſmall,
Where vertue is not ioynd withall.

By mens proportions we can hardly gueſſe,
Or know preciſely whether they haue wit:
For who can tell what graces they poſſeſſe,
Although their members out of order ſit?
Some heads are great, and ſome againe be leſſe,
That to their bodies do not aptly fit:
Yet not proportion nor the bodies ſtature,
But education ſetteth foorth the nature.

EMBLEME LXV.

The faireſt ſhape of th'outward part,
Shewes not the vertues of the heart.

The ſtately Cypreſſe in his outward ſhow,
Is ſtraight and tall, in colour freſh and greene;
Yet on the ſame no wholeſome fruit doth grow,
Or that to ſerue for nouriſhment is ſeene.
In ſuch bare titles many men do flow,
That in their liues but barren ſtill haue bene:
Who in experience well may ſeeme to ſute
The Cypres tree that yeelds no wholſom fruite.

Anneint

EMBLEME LXVI.

Annoint the Lawyer in his fist;
And he ſhall pleade en'n what you liſt.

Some Lawyers waxe ſo deafe they cannot heare,
Or at the leaſt they cannot vnderſtand,
Except your money do ſo plaine appeare,
That palpably they feele it in their hand.
Giue right or wrong, your caſe they ſay is cleare;
As you would haue it, ſo it ſhall be ſcand.
When double fees do walke, and money flees,
A man would think their hands were ful of ẽies.

EMBLEME LXVII.

Let fire & sword their choler wreake,
A constant heart can nothing breake.

Like to the Stith I count the constant hart:
The Stith endures the heauie hammers beat,
And doth not shrinke nor yeeld in any part,
Though smiths lay on & thump it till they sweat.
Eu'n so should men in chances ouerthwart,
Whē paines increase & fortune seemes to threat,
Yet in their course with constant purpose run,
And still persist till they haue honour wonne.

When

EMBLEME LXVIII.

When youth is in his flowring prime,
He cares not how he passe his time.

Redeeme the time, time dearer is then gold,
And time once gone can never be reclaimed.
He need begin betimes that would grow old,
If time be lost, our life is likewise maimed.
Yet greene yong heads disdaining to be told,
As though more priviledge of yeres they claimed,
Do seem to pul the weights with all their sway,
And waste their time, and haste their dying day.

EMBLEME LXIX.

He that himſelfe is void of wit,
In a wiſe man deſpiſeth it.

Some ſay, the Camell will not ſtoope to drinke,
Till he hath firſt defil'd it with his feete.
So in our time rude people vſe to thinke,
That perfect eloquence is moſt vnmeete:
In whoſe dull heads this reaſon will not ſinke,
That eloquence ſhould proue a thing ſo ſweete;
Such is their folly, and their ſenſe ſo blind,
They count this gift but of the baſeſt kind.

Greedie

EMBLEME LXX.

Greedie gaping after gaine,
Will make a man take any paine.

The hope for gaine, and thirſt for worldly goods
Compels a man to venture rocks and ſeas:
Neither can waters deepe, nor raging floods,
Cauſe any kind of perils to diſpleaſe:
Men ſcrape out goods out of the myrie muds,
For lucres ſake, all labours ſeeme but eaſe:
And to prouide themſelues of things they lack,
There be wil ſwim with burdens on their back.

EMBLEME LXXI.

There is no thing can be more deere,
Than Time, if we could keepe it heere.

The fleeting time doth quickly ſteale away,
Which once let paſſe, returneth not againe,
Therefore tis good to take Time while we may,
Leſt afterward we rue our loſſe in vaine:
Time tarrieth none, the Prouerbe old doth ſay,
Then vſe it well the while it doth remaine:
For thoſe that leade their liues in belly-cheare,
Do leeſe their time, of al things elſe moſt deare.

In

EMBLEME LXXII.

In time all things ſhall be reuealed,
That are moſt ſecretly concealed.

Greene fruits and floures do ripen by the Sunne,
Whoſe raies bring forth their beautie and their ſmel:
Eu'n ſo when youth with time is ouer-run,
Though it were greene, and though it often fell,
Yet riper yeares will mend all errors done,
And make men liue more vertuouſly and well:
And time doth change and alter mens behauior,
As by the Sunne the flowers mend their ſauor.

EMBLEME LXXIIII

A traitor and a flattering friend,
Say that they neuer do intend.

The flatterers and traitors both be ſuch,
That with their words their thoughts do not a-
For till iuſt triall bring them to the tuch, (gree:
They ſeeme in ſhew moſt faithfull friends to bee:
But little will they do, profeſſing much;
And inwardly from friendſhip they do flee;
Who when their heart behind they do conuay,
They beare in hand their tongue another way.

With

EMBLEME LXXIIII.

With some light thing when thou needs must,
Trie thou thy friend before thou trust.

We proue at first if that a pot will hold,
With water, not with wine of any kind,
To th'end the losse the lesse we may behold,
If in the bottome any hole we find.
So ere to trust a stranger ye waxe bold,
Tell him the lightest secret of your mind,
Whereof small danger growes another day,
If he againe your secret should bewray.

Reason bids vs haue a care,
That others harmes make vs beware.

In Affrica if Lions hanged there,
Do terrifie the reſt that them behold,
Why do not theeues and robbers likewiſe feare,
That ſtill commit moſt wicked acts for gold?
And Magiſtrates that ſuch great office beare,
By like examples feare to be too bold:
For they may know, except they do amend,
By ſuch lewd liuing they may haue like end.

We

EMBLEME LXXVI.

We purchaſe nothing by our play,
But beggery and our decay.

They that doʋſe to hazard much at play,
And venture all their ſubſtance at a caſt,
Do often fall into ſo great decay,
That they become meere beggers at the laſt:
And then on others they are faine to pray,
Or line of ſpoile, and others goods to waſt;
When as their owne before with better thrift,
Would well haue ſeru'd their turn at euʳy ſhift.

EMBLEME LXXVII.

All those that loue do fancie most,
But loſe their labour and their coſt.

Fond loue is chiefly likened to a ſiue,
In which the more you poure the water in,
The more is ſpilt, by letting thorow driue,
And you no neare then when you firſt begin.
Euen ſo for loue when yong men frankly giue,
Till oft they leaue themſelues not worth a pin:
When all is ſpent, and they liue by the loſſe,
They turne againe at laſt by weeping croſſe.

EMBLEME LXXVIII.

A woman is of ſuch a kind,
That nothing can content her mind.

Who ſo a ſhip would vndertake to ſtore,
And furniſh her with all that ſhe doth lacke:
He needs t' haue his purſe well lin'd before,
And ſhall find worke enough to hold him tacke.
Yet women are as chargeable, or more,
Who ſtill are wanting one or other knacke:
So that who would be troubled all his life,
May, beſt be troubled with a ſhip or wife.

EMBLEME LXXIX.

A thousand dangers daily grow,
Of foolish Loue, as louers know.

Alas that men should follow Venus trace,
And take delight to play on Cupids bits,
Who casteth downe from high estate to base,
And makes men counted wise, to leese their wits.
None but vnhappy wretches void of grace,
Do euer fall into such franticke fits:
Vpon repentance fire he puts the Still (distill.
And blowes the coles, where nought but teares

The

EMBLEME LXXX.

The fruite of loue is very ſtrange,
It hath ſo many kinds of change.

The fruits of Loue are diuers in effect, (greene,
Some good, ſome bad, ſome withered, ſome are,
Some ſweet, ſome ſoure, ſom wholſom, ſom infect,
And ſome are ſecret, ſome are plainely ſeene:
Now in regard; to morrow quite reiect:
Oft in proſperitie; and then in teene:
They change as often, and do alter ſoone,
Eu'n as vaconſtant as we ſee the Moone.

EMBLEME LXXXI.

In all his ſtockes blind Loue doth ſet
The graffes of griefe, our hearts to fret.

If any man a perfect Gardiner lacks,
Here ſhall he find one of no common skill,
For ſundry graffes, for knots and prettie knacks,
He neuer will be idle by his will.
What euer he doth ſet or ſow, will waxe,
And all your ſtocks with ſome plants he will fill:
But with the reſt he graffeth alwaies chiefe,
The choaking peare of anguiſh and of griefe.

Ungrate-

EMBLEME LXXXII.

Vngratefull men breed great offence,
As perſons void of wit or ſence.

The Oke doth ſuffer the yong Ivie wind
Vp by his ſides, till it be got on hie:
But being got aloft, it ſo doth bind,
It kils the ſtocke that it was raiſed by.
So ſome proue ſo vnthankfull and vnkind
To thoſe on whom they chiefly do rely,
By whom they firſt were called to their ſtate,
They be the firſt (I ſay) giue them the mate.

EMBLEME LXXXIII.

It is a point of great foresight,
Into our selues to looke aright.

We reade how in Phœnicia long ago,
The people raisd this figure vp on hie,
Whereas the same might make the fairest show,
And men obserue what it did signifie.
The Serpent in a circle painted so,
Thus much doth teach to vnderstand thereby,
That in the world there is no greater art,
Then man to know himselfe in euery part.

On

EMBLEME LXXXIIII.

On others ſome preſume to pray,
And fall themſelues into decay.

The Faulcon ſometime greedie of her pray,
Finds her owne foote faſt tide vnto the tree:
So are there ſome lay waite on others way,
That are themſelues the firſt that harmed bee.
Who digs a pit for other mens decay,
May fall therein himſelfe we often ſee,
And feele the plagues in his own perſon then,
Which he ordaind to puniſh other men.

Who labours that to bring to passe,
That cannot be, is but an asse.

The cannon charg'd with lesse then doth behoue,
The heauie bullet farre off cannot throw:
And none hath seene the weighty windmil moue
If one but with a paire of bellowes blow.
This shewes we should in euery action proue
With due proportion how each thing should go:
As wise men neuer will attempt the thing,
That first they know to passe they cannot bring.

The Prelates life ſhould ſhine as cleare,
As lampe on mountaine doth appeare.

The Prelates vertues ought to ſhine ſo bright,
As doth a lampe ſet on a mountaine hie,
From whoſe good deeds ſhould iſſue ſuch a light
That other men might ſee and walke thereby.
Through his example when it is not right,
The ſilly people oft do walke awry; (ſtands
And then the Lord whoſe vengeance none with-
The bloud of thoſe requireth at his hands.

In euery thing aduiſe you firſt:
Take the beſt, and leaue the worſt.

In Poets pamphlets fables fond we find,
Yet in thoſe fables wiſedome they inuent;
The morall ſtill hath ſenſe of other kind,
How ere the verſe do colour their intent:
But to the letter who himſelfe doth bind,
May miſſe the matter that therein is meant:
As vnder leaues that hang on crooked vines,
Lie hid ſweet grapes that make the coſtly wines.

No

EMBLEME LXXXVIII.

No surety in a womans minde,
Her fancie changeth with the winde.

A womans constancy is euen as sure,
As if one held an Eele fast by the taile,
Her faith nor loue do neuer long endure,
But fleete away as Sunne doth melt the haile:
As many authors, Greeke and Latine pure,
Haue left in writing for our more auaile,
That womens words mens eares do so delight,
They make them oft beleeue the crow is white.

EMBLEME LXXXIX.

No ſhade of enuy can obſcure,
The light of vertue ſhining pure.

When as the Sunne ſtands iuſt aboue the head,
The bodie ſhewes but ſhort and ſlender ſhade;
Eu'n ſo whē vertue her bright beames doth ſpred
The ſmoke of enuy ſoone away doth fade.
Vertue doth make men liue when they be dead,
Though enuy brag, & thogh ſhe draw her blade,
In ſpite thereof yet vertuous men ſhall gaine
Honour and praiſe, for euer to remaine.

EMBLEME XC.

A worde once ſpoken though in vaine,
It cannot be recald againe.

It is too late to catch the bird againe,
That once hath bid her keepers hand adue:
So when a man lets ſlip a word in vaine,
His ſpeech once paſt is not recald anew;
For words will flie from mouth to mouth amaine
Whereof great quarrels oftentimes enſue.
Therefore be wiſe, and in your ſpeech preuent,
To ſpeak ſuch words as you may chance repent.

EMBLEME XCI.

None waxe more proud we lightly ſee,
Then beggers raiſd to high degree.

Bucephalus was then in chiefeſt pride,
When he had felt rich armour on his backe,
And onely *Alexander* him might ride,
When no man elſe could hold him any tacke.
Hereby we note a thing that oft is tride,
How ſuch as are but baſe and in great lacke,
When to new honor by good hap they grow,
Their old acquaintance they diſdaine to know.

Loue

EMBLEME XC.

Loue and feare are chiefeſt things,
That ſtabliſh Scepters vnto kings.

A Prince that would his fame ſhould ſtil increaſe,
And honour to reſound in euery place,
He ſhall aſſure his Scepter with more eaſe,
If that his ſubiects loue and feare his face.
A Dog and Hare two enemies to peace,
One loues, the other feareth in like caſe:
Yet better peace to Princes neuer ſprings,
Then when like Dogs and Hares men ſerue their (kings.

EMBLEME XCIII.

He that would leade a happie life,
For vertue let him chuſe his wife.

Some do not care how nor with whō they linke,
If fading beauty pleaſe their wanton eye:
Others ſo they be fingring of the chinke,
Care not how ſoone their hand be in the pie;
But a wiſe man doth warily forethinke,
That both thoſe courſes run too farre awrie:
That this nor that, is neither here nor there,
The chiefeſt choice is chuſing by the eare.

No

EMBLEME XCIIII.

No kind of friend will longer ſtay,
When riches once are gone away.

The lyce do ſhun the place where they were bred
When life to leaue the carkaſſe they do find:
So when mens fortune failes and waxeth dead,
And when their wealth and riches do vnwind,
We ſee the flatterers away are fled,
From thoſe to whom the ſame were earſt inclind.
This ſhewes that in aduerſity and need,
Tis hard to finde a truſtie friend indeed.

EMBLEME XCV.

When thou for ayd to God dost pray,
To helpe thy ſelfe thou muſt aſſay.

When thou ſhalt trauell on the tedious way,
And ſee thy Aſſe fall loden in the mire,
Firſt for the helpe of God prepare to pray,
That ſuccours all that do his helpe require;
But in the meane time ceaſſe not to aſſay,
With thy owne hands to draw him from the mire.
For he that would the helpe of God attaine,
To helpe himſelfe muſt take a little paine.

EMBLEME XCVI.

A wanton woman and a light,
Will not be tam'd by art nor might.

With greater eaſe the Dolphin is reſtrained,
Then wanton women bridled of their will,
Who from their purpoſe cannot be conſtrained.
They are ſo full of craft and ſubtill skill: (ned,
Wel may they boaſt what guerdō they haue gai-
That can ſubiect their wiues vnto their will;
For oft the ayer of a womans ſmocke,
Withſtands alone the bonds of chaſt wedlock.

EMBLEME XCVII.

Conſtancie hath moſt renowne,
When croſſes moſt do beate vs downe.

The more that Saffron troden is with feete,
The more it ſtill doth flouriſh on the ground:
So when with troubles vertuous minds do meet,
The more oppreſt, the ſtronger they be found.
Where vertue is, there may we plaineſt ſee't,
In thoſe whom cares & woes do compaſſe round:
And when aduerſity doth moſt aſſaile,
By ſtriuing then aloft to beare their ſaile.

Who

EMBLEME XCVIII.

Whoſo to ſtudie doth incline,
The hardeſt wit it ſhall refine.

Though childrens wit be not ſo ripe and quicke,
As vnto others nature doth impart,
Paine wil helpe out where nature ſeemes to ſtick,
And they great maiſters made of many an art;
Eu'n as the Beare doth into faſhion licke,
The lump ſhe laid without proportiond part;
For man is made againe by reaſons helpe,
As is new moulded the miſ-ſhapen whelpe.

EMBLEME XCIX.

When ſome thinke moſt themſelues in peace,
Their dangers oft do moſt increaſe.

When *Hercles* had ordaind to take his reſt,
And from his former labours him withdrew,
Hydra that monſtrous ſeuen-headed beaſt
Againſt him came, his troubles to renew.
Euen ſo when vertue hath her hire poſſeſt,
And once attained vnto honour due,
Some chance or other by fowle enuy growes,
And ſtill new troubles and new trauels ſowes.

The

EMBLEME C.

The hand that idleneſſe deteſts,
Doth hoord the money in the cheſts.

Behold how Diligence as ſhe were wroth,
Sits in her charriot with a ſcourge in hand,
And whippeth Idleneſſe now for her ſloth,
That of her need before time had not ſcand:
The little Ants take paines and draw them both,
Which giues vs this thereby to vnderſtand,
That leſt we labour with the little Ant,
We ſtill are like to liue in wo and want.